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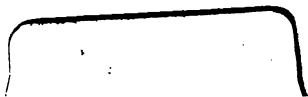
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THE
CHURCH-CATECHISM
SIMPLY AND CLEARLY EXPLAINED
BY
REV. CANON STOVELL, M.A.





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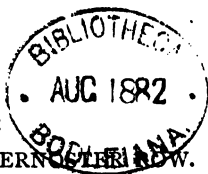


THE
CHURCH CATECHISM
SIMPLY EXPLAINED.

BY THE
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INTRODUCTORY.



CATECHISM is a short course of instruction, by means of questions and answers, in the elements or first principles of any subject.

“The Church Catechism” is such a course of instruction in the first principles or elementary truths of the Christian religion. It is especially intended to teach us our *duties* as Christians, or to explain to us the nature of the promises made in our name at our Baptism.

It is therefore described in the title at its beginning as “An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.”

The Catechism may be divided into five parts :

I. The Christian Covenant and Repentance ; or what we are bound to renounce.

II. Faith. The Creed ; or what we are bound to believe.

III. Obedience. The Commandments ; or what we are bound to do.

IV. Prayer. The Lord's Prayer ; or how we are to seek grace.

V. The Sacraments ; or how we may look to receive grace.



THE CHRISTIAN COVENANT.

THE Catechism begins with what may seem the strange question, "What is your Name?" This is to make us think of our Baptism when we received that name, and to remind us that the name we bear witnesses that we profess to be Christians. That name, or names (N or M for N.N plural), is therefore called our "Christian name," as the other name we bear, received from our parents, is called our surname (or additional name; Mark iii. 16, 17). It is the name of a "soldier and servant" of Christ.

This name was given to me "by my god-fathers and godmothers in my Baptism." In it (wherein) "I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

These are the privileges of Christians: the



blessings which are offered and promised to us in Christ.

In the Baptismal Service the godparents are thus addressed :

Ye have prayed that our Lord Jesus Christ would vouchsafe to receive him (this child), to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ *hath promised* in his gospel to grant all these things that ye have prayed for : *which promise* he for his part will most surely keep and perform.

These “promises,” made generally in the gospel, “of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost,” are (27th Art.) “visibly signed and sealed by Baptism, as by an instrument” (or deed) to us individually and personally. They are “the promises of God made *to us* in this Sacrament.” Hence we have a right to claim and take them as our own. In this sense, then, we may say, “In my baptism I *was made* a member of Christ,” &c.; but in the full sense of use and enjoyment of these privileges and blessings, it can only be truly said by those who live a life of faith in Christ, and so are children of God, *renewed*

6 *The Church Catechism Explained.*

and led by the Holy Spirit. We may despise and forfeit our privileges.

These titles do not, then, necessarily imply any change in heart and character of those to whom they are applied. They refer to a change of state, a condition of privilege. They mean that the blessings which belong to such may be theirs if they claim and lay hold on them; and this, not because of their faith or conduct, but because they are God's promises sealed to them in their baptism.

I. CHRISTIAN PRIVILEGES. These may be summed up in three words: 1. Forgiveness. 2. Grace. 3. Glory.

(1) **Forgiveness.**—A member of Christ. God's promise "to receive us, and to release us of our sins," is described in these words.

A "member" is a limb, or part of the body, as the head or the foot. A "member of Christ," then, is a part of His body, that is, of His spiritual body which is the Church (Eph. i. 22, 23; Col. i. 24; Eph. v. 30; 1 Cor. xii. 12-27).

This union with Christ is described under other figures by Himself (John xv. 1-9), and by His apostles (Eph. ii. 19, &c.; 1 Pet. ii. 5, 6).

Of this union Baptism is the outward sign, as it is the appointed means of entrance into

the body or Church of Christ (1 Cor. xii. 13 Gal. iii. 27).

The inward and spiritual grace is the work of the Holy Spirit, uniting us to Christ by living faith, so that as a limb of the body, or a branch of the tree, we live by the faith of the Son of God : we live in Christ and Christ lives in us (Gal. ii. 20 ; Col. iii. 3, 4). And this life will always be manifested by fruitfulness or holiness (John xv. 5). Jesus tells us John xv. 6. It is because of this oneness with Christ, "being found in Him" that God receives us, releasing us of our sins, and accepting us as righteous for Christ's sake. Thus we become partakers of the benefit of Christ's redeeming work.

(2) *Grace.*—The child of God, by adoption into His family and household, as being "a member of Christ":—"Children of grace," or of God's favour (Sacraments) (Gal. iii. 26 ; John i. 12 ; Gal. iv. 4, 5).

The promise "of our adoption to be the sons of God by the Holy Ghost" is sealed to us in Baptism (Art. xxvii.).

What is required of those who would be true children of God? (See 2 Cor. vi. 17, 18 ; Rom. viii. 14.)

8 *The Church Catechism Explained.*

(3) **Glory.**—An inheritor of the kingdom of heaven. An “inheritor” is one who will in due time come into possession of an estate or a kingdom (Gen. xv. 7, 8). It is used here in the sense of “heir.”

In the Baptismal Service we pray that the infant may be made “an *heir* of everlasting salvation,” and we ask that “*finally*, with the residue of thy holy Church, he *may be an inheritor* of thine everlasting kingdom.”

This privilege belongs to all “the children of God” (Rom. viii. 17; Gal. iv. 7; iii. 29; Titus iii. 7; 1 Pet. i. 3, 4; Luke xii. 32).

The inheritor must not, however, come short through unbelief (Heb. iii. 18, 19; iv. 1. Compare with these Exod. vi. 4, 6–9).

II. CHRISTIAN OBLIGATIONS.—The three things “which your godfathers and godmothers did promise and vow in your name.”

I. Repentance. II. Faith. III. Obedience.

I. REPENTANCE, “whereby they forsake sin” (Sacraments).

That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

To “renounce” means to refuse to acknowledge as belonging to; to disclaim allegiance or submission to; or, as it is expressed

in the Baptismal Service, to promise "*not to follow nor be bid by*" (these).

We here promise to follow no other Master or Leader save the Lord Jesus, into whose name and service we are baptized; or, in other words, to "forsake sin," the evil ways into which other masters would lead us.

The three great enemies of our souls, or rivals to God, or tempters to sin, are (1) the Devil, (2) the World, (3) the Flesh.

1. **The Devil.**—He is, as the Bible teaches us, a spirit, a fallen angel, who rebelled against God through pride, and was therefore cast down to hell (2 Pet. ii. 4; Jude 6; Matt. xxv. 41). He is called "our adversary," our great enemy (1 Pet. v. 8), who "as a roaring lion walketh about seeking whom he may devour." This he does by *tempting us*, or *trying* to lead us to sin; as he did Eve (Gen. iii. 1, &c.), and Job (Job i.), and our Lord (Matt. iv.), and Peter (Luke xxii. 31), and Judas (Luke xxii. 3). He is therefore called "the Tempter." He is also called the Accuser, or Slanderer, as the word "devil" means, because he accuses or gives a false character of God to man, as in his words to Eve (Gen. iii. 4, 5), and man to God (Job i. 9-12; Zech. iii. 1; Rev. xii. 10).

10 *The Church Catechism Explained.*

“**And all his works.**” All sins are the works of the devil (1 John iii. 8), hence in the address to the sponsors in the Baptismal Service, “the devil and all his works” includes “the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.”

But there are some sins to which he tempts us *through* the world, or *through* the flesh, using these as baits, and others to which he tempts us directly. These are such sins as belong to our spiritual nature—sins of the mind—and these are here distinguished as “the works of the devil.”

These works of the devil are chiefly :

(1) *Unbelief*: the root of all sin, denying or forgetting God’s existence and presence, entertaining hard thoughts of God, or doubts of His truth and wisdom and love (see Gen. iii. 4, 5).

(2) *Pride*: entertaining high thoughts of ourselves, self-sufficiency, ambition, selfishness (1 Tim. iii. 6).

(3) *Hatred*: unkind thoughts of others, envy and discontent (Jas. iii. 14, 15), malice, murder (1 John iii. 10, 12 ; John viii. 44).

(4) *Lying* and *hypocrisy*: falsehood in word and act (John viii. 44 ; Acts v. 1-4).

(5) *Temptation of others*: or doing Satan's work for him (Matt. xvi. 22, 23; xviii. 6; Rom. i. 32).

2. *The World*.—The pomps and vanity of this wicked world. By "the world" we mean not the material world—the things which we see around us—but all that in these has a tendency to draw us away from following Christ, or to lead us into sin. "The world" means, either "the people of the world" (John xv. 19—for their description see Psal. xvii. 14; Phil. iii. 19, 20)—or "the things of the world" (1 John ii. 15); the things of sense and time as opposed to the things unseen and eternal (2 Cor. iv. 18). This world is called a *wicked* world, because, as St. John says, "the world lieth in wickedness" (1 John v. 19), or "in the evil one" (Revised Version); for Satan is (2 Cor. iv. 4; John xii. 31; xiv. 30); and therefore (1 John ii. 16, 15; Jas. iv. 4).

Pomps: (pomp literally means a procession, an occasion of display) outward show, pride.

Vanity means "emptiness," unreality.

"The vain pomp and glory of the world, with all the covetous desires of the same" (Question in Bapt. Ser.).

12 *The Church Catechism Explained.*

By these is meant "the pride of life," love of display, ambition, vanity, frivolity (Matt. iv. 8), love of pleasure and amusement, desire for admiration, covetousness, or undue desire of money and earthly possessions. These are "vain" things because they cannot satisfy the desires of the heart; are uncertain in their possession, and soon pass away (Matt. vi. 19; Luke xii. 20; 1 John ii. 17).

The world tempts us (1) by the people of the world—through society and its fashions, and the influence of companionship; (a) by persuasion (Prov. i. 10); (b) by praise and blame, honour and ridicule; through love of popularity and fear to appear singular (John xii. 42, 43; v. 44; Gal. i. 10); (c) by persecution (Matt. xiii. 21; but Isa. li. 12, 13); (d) by example and fashion (Exod. xviii. 2; Matt. vii. 13).

Our duty is set before us in Psalms i. 1, 2; Romans xii. 2; 2 Corinthians vi. 17; 1 Peter ii. 9. We are to be *in* the world (not to go out of it), but not *of* the world (John xvii. 15, 16). We must always remember our Lord's words (Matt. x. 28, 32, 33).

(2) By the things of the world.

(a) *Cares.* Anxiety about necessities of life, or getting on in world (Matt. xiii. 22 ; Luke xxi. 34 ; x. 41, 42).

(b) *Riches,* possessions (Eccles. v. 13 ; Mark x. 23 ; 1 Tim. vi. 9, 10 ; Matt. xix. 22).

(c) *Pleasures* (1 Tim. v. 6).

All these have a tendency to lead men to make light of Christ and neglect salvation, as is shown in Luke xiv. 16-21, or to draw them back from following Him faithfully and fully, as is seen in Luke viii. 14 ; 2 Tim. iv. 10.

Our duty with regard to these is taught us in 1 Cor. vii 31 ; 1 John ii. 15 ; Phil. iv. 6 ; Matt. vi. 33, 34 ; 1 Tim. vi. 6-9, 17-20 ; Eccles. xi. 9, 10 ; xii. 1. We must always remember our Lord's question (Matt. xvi. 26). The secret of victory over the world, as over the devil, is *faith* (1 John v. 4, 5 ; Gal. i. 4).

3. *The Flesh.*—And all the sinful lusts of the flesh. By "the flesh" is meant "self," the traitor within, which disposes us to listen to the devil and to love the world ; and without which these would have no power to tempt us. "The flesh" is commonly used to signify

14 *The Church Catechism Explained.*

our fallen nature with which we were born, with its dispositions, desires, and tempers, *generally* (Rom. viii. 5-9; Gal. v. 19-22; Rom. vii. 18; Eph. ii. 3). These are "evil" (Gen. vi. 5; Matt. xv. 19), and lead into sin (Jas. i. 14, 15); and even in a true Christian are contrary to and war against the leadings of the Spirit of God, and the desires of his renewed heart (Gal. v. 17; Rom. vii. 21, &c.) (See Art. ix.). Our duty is taught us in Matt. xvi. 24; Rom. viii. 13; Gal. v. 24. But as used here to designate a particular class of sins, it *especially* refers to the temptations to which we are exposed through the undue or unlawful gratification of our bodily appetites—the "*carnal* lusts of the flesh" (Bapt. Ser.). These are the sins which are forbidden by the seventh commandment (Rom. vi. 12, 13). See under it. We are not to live *for the body* (Rom. xii. 14; 1 Cor. ix. 27).

II. FAITH.—Secondly, that I should believe all the articles of the Christian faith. "The Christian Faith" means what Christians believe, as taught in God's Word, and briefly expressed or summed up in the creeds of the Church (Jude 3; 1 Tim. iv. 1; vi. 10).

“Articles” (literally, little joints) means points or facts. These are enumerated in the sentences which make up the creed given in the second part of the Catechism.

This duty is also thus expressed, “to believe in God” (Bapt. Ser.); “constantly to believe God’s holy word” (Bapt. Ser.); “faith whereby they steadfastly believe the promises of God made to them in that Sacrament” (Cat. Sacraments). It is instructive to compare these. They all mean the same thing. We believe the Articles of the Christian faith because we believe God’s holy Word from which they are derived, and by which they may be proved (Art. viii.). We believe the promises of God made to us in Baptism, because they are contained in God’s Word; these are the application to ourselves of the truths set forth in the Creed. We believe the Bible because we believe God, whose Word it is (2 Tim. iii. 16, 17; 2 Pet. i. 21). We believe in God as He has been pleased to reveal Himself to us in His Word.

Belief or Faith is being sure that what is told us is true. It is not merely the assent of the understanding, but such a firm persuasion of the truth of God’s Word as affects the heart and will, and influences the life. Faith makes unseen things realities (Heb. xi. 1). Faith in God is trust in God (Heb. xi. 6). Faith in Christ is reliance on Him for salvation (John iii. 14-17).

16 *The Church Catechism Explained.*

III. OBEDIENCE.—That I should keep God's holy will and commandments, and walk in the same all the days of my life. "Walk in the same," that is, walk in the way which they mark out for me; direct my conduct by them (Psa. cxix. 32, 33; Luke i. 6). "God's holy will and commandments" are given and explained in the third part of the Catechism.

Ques. "Dost thou not think that thou art bound (under obligation) to believe and to do as they have promised for thee?" *Ans.* "Yes, verily" (truly indeed). Because the promise was made "in my name," it was *my* promise by them, and for my *benefit*; and even without that promise, it would be my duty, as created by God, and redeemed by Christ, and admitted into His Church, to do all that they promised for me, "and by God's help so I will." And I heartily thank our Heavenly Father that He hath called me to this state of salvation through Jesus Christ our Saviour; that of His grace I have been brought into a state of being saved (Acts ii. 47, R. V.), in which, but for my own fault, I shall be saved—that I have been placed on the road to salvation by being admitted into the Church of Christ. And I pray

The Church Catechism Explained. 17

unto God to give me His grace (help) that I may continue in the same (state of salvation) unto my life's end." Our need of God's help, and therefore the duty of prayer, is brought before us more fully in the fourth part of the Catechism.





THE CHRISTIAN'S CREED OR BELIEF.

WHAT WE ARE BOUND TO BELIEVE, AND
WHAT WE LEARN FROM IT.

Question. Rehearse (repeat Acts xi. 4) the Articles of thy belief.

Answer. I believe in God the Father Almighty, &c.

This is called the Apostles' Creed. Creed (from its first word in Latin *credo*, "I believe") means Belief or Confession of Faith. It is called the Apostles' because it embodies the leading truths which they taught, and is the earliest of the Creeds.

1. I believe (not "we;" as in the Lord's Prayer we say "Our;" because faith is a personal matter; each one must believe and confess for himself. "I believe" is to be understood before each separate article of the Creed.)

The Church Catechism Explained. 19

In God (Heb. xi. 6) the Father (1 Cor. viii. 6; Ephes. i. 2, 3; 1 Pet. i. 3.)

Almighty : able to do all things, and Ruler over all (Mark x. 27; xiv. 36; Job xlii. 2.; Psa. ciii. 19).

Maker of heaven and earth (of all things visible and invisible—Nicene Creed). (Gen. i. 1; Psa. xcvi. 5; Isa. xlii. 5; Acts iv. 24; Heb. xi. 3).

2. And in Jesus Christ (John xiv. 1).

(1) *His person.* *Jesus*, the name given to the Virgin Mary's Son, like our Christian name. It means "Saviour," or "God the Saviour" (Matt. i. 21; 1 Tim. i. 15; 1 John iv. 14; Matt. xviii. 11). "*Christ*" or "The Christ" (the same as *Messias*), the title denoting His office (like John *the Baptist*). (Luke ii. 11; John i. 41; iv. 25, 42; xx. 31; Acts ix. 22; xviii. 28.)

"Christ" means "anointed." In the Old Testament we read that priests and kings, and sometimes prophets were anointed; *i.e.*, oil was poured on their heads in token of their Divine appointment to office, and to signify the grace that was promised to them to enable them to fulfil its duties (1 Sam. xvi. 1, 13; Exod. xxx. 30; 1 Kings xix. 16). Jesus was

20 *The Church Catechism Explained.*

anointed *with the Holy Ghost*, of which that oil was the symbol (Luke iv. 18 ; Acts x. 38 ; Matt. iii. 16).

He was anointed to be to His people—*Prophet*,—one who speaks from God (see Exod. iv. 16 and vii. 1), to reveal God's will to them (Luke iv. 18 ; Acts iii. 22, 23 ; John iv. 19). *Priest*: to be mediator between man and God, to offer sacrifice for sins, to intercede, to bless (Heb. iii. 1 ; iv. 14 ; viii. 3 ; ix. 11, 12, 26). *King*: to rule over them and in their hearts by His word and spirit (Luke i. 32, 33 ; John i. 49 ; xviii. 36, 37).

His (the Father's) only son ; "Only begotten," Nicene Creed (John i. 14, 18 ; Heb. i. 2, 5 ; John x. 33, 36).

Our Lord. He is "*the* Lord" (Luke ii. 11 ; Matt. xxviii. 5, 6, 18 ; 1 Cor. xv. 47 ; Acts x. 36 ; Rev. xix. 16), and especially Lord of His people ; "*our* Lord" (John xiii. 13 ; 1 Cor. vi. 20 ; Rom. xiv. 9 ; Acts xx. 28).

(2) *His Incarnation*, or becoming man (John i. 14). Promised (Gen. iii. 15 ; with Gal. iv. 4.)

3. Conceived by the Holy Ghost, without human father (Luke i. 35), without sin (Heb. iv. 15 ; vii. 26).

The Church Catechism Explained. 21

Born of the Virgin Mary (Luke ii. 7 ; Isa. vii. 14).

(3) *His work of Redemption and Salvation*

4. Suffered under Pontius Pilate (Luke iii. 1 ; Mark xv. 15 ; Isa. liii. 3-6 ; Matt. xvi. 21 ; 1 Pet. iv. 1).

Was crucified (Matt. xxvii. 35 ; Gal. iii. 13 ; John iii. 14 ; xii. 32, 33), dead (John xix. 33), and buried (John xix. 42 ; Isa. liii. 9).

5. He descended into hell (literally, "the unseen place"), the place of departed spirits while separated from the body (Psa. xvi. 10 ; Acts ii. 25-32 ; Luke xxiii. 43). This fact confirms the truth of His death (Art. iii.).

6. The third day he rose again from the dead (Matt. xxviii. 6, 7 ; 1 Cor. xv. 4 ; Acts x. 40 ; John ii. 18-23 ; Rom. iv. 24, 25 ; 1 Cor. vi. 14 ; xv. 20.)

7. He ascended into heaven (Luke xxiv. 51 ; Acts i. 9-12) ; Predicted (Psa. lxxviii. 18, with Eph. iv. 8-10). Purposes of His ascension (Heb. ix. 11, 12, 24 ; John xiv. 2 ; xvi. 7 ; Acts ii. 33 ; Eph. iv. 7-13).

And sitteth on the right hand of God the Father Almighty (Mark xvi. 19 ; Psa. cx. 1 ; Rom. viii. 34 ; Col. iii. 1). (See Art. iv.)

8. From thence (heaven) he shall come (Acts

22 *The Church Catechism Explained.*

i. 11 ; iii. 20, 21 ; Phil. iii. 20) to judge the quick (living, those who shall be alive at His coming—1 Cor. xv. 51, 52 ; 1 Thess. iv. 17) and the dead (Acts x. 42 ; Rev. xx. 12 ; John v. 22, 27 ; Acts xvii. 31).

9. I believe in the Holy Ghost. The third Person in the Trinity is called the *Holy* Ghost or Spirit, because He is the Spirit and Author of holiness (Rom. i. 4 ; 1 Pet. i. 2 ; Gal. v. 22, 23).

10. The holy Catholic Church (Matt. xvi. 17). Church literally means, "The Lord's house" (Eph. ii. 19-22), or an assembly called out and gathered together, a congregation. It is used to describe the Christian body, or society. The charter of its foundation is Matt. xxviii. 19, 20. The history of its beginning is Acts ii. 41-47. Of that body which is one, though it has many members (1 Cor. xii. 12, 13), Christ is the head (Eph. v. 23, 24). It is "holy" because holiness is the object for which its members are called out of the world (1 Cor. i. 2 ; 2 Tim. i. 9) ; and perfect holiness will be its final state (Eph. v. 26, 27). "Catholic," or universal, "throughout the world" (Matt. xxviii. 19 ; Rev. v. 9). By the Church of Christ is

sometimes meant "all who profess and call themselves Christians," all baptized persons. This is the "visible" Church referred to in 1 Cor. xii. 28 (see Art. xix.). Sometimes it denotes all true believers who "hold the head," and are united to Him by living faith, and are really (though imperfectly) holy. This is the invisible Church, which is "the blessed company of all faithful people," the mystical body of God's Son (Communion Service), and it is this which is the object of the belief here expressed.

See Nowell's Cat., p. 35 : "Is this Church which thou speakest of a visible or invisible Church? *Ans.* Here in the Creed is properly entreated of the congregation of those whom God, by his secret election, hath adopted to himself through Christ : which Church can neither be seen with eyes, nor can continually be known by signs. Yet there is a Church of God visible, or that may be seen ; the tokens or marks whereof he doth show and open unto us."

The communion, *i.e.*, the having things in common, or the fellowship (2 Cor. xiii. 14 in the Bible, and in the P. B.), of saints, or holy persons. All Christians are addressed by the apostles as saints (Eph. i. 1 ; Phil. i. 1 ; Col. i. 1), because they are "called to be saints," and ought to be what the name implies (1

24 *The Church Catechism Explained.*

Cor. i. 2 ; 1 Pet. i. 15). Saints have communion with God the Father (1 John i. 3), God the Son (1 Cor. i. 9 ; John xiv. 23), God the Holy Ghost (2 Cor. xiii. 14 ; Phil. ii. 1), with angels (Heb. i. 14 ; xii. 22), with the departed in Christ (Heb. xii. 23), and with one another (Eph. i. 10 ; 1 Cor. xii. 13-26 ; 1 John i. 7), in all the ordinances, blessings, and hopes of the gospel (Eph. iv. 4, 5, 6).

11. **The forgiveness of sins.** Sin is the transgression of God's law (1 John iii. 4). The gospel declares that God forgives—puts away, and remembers no more—sins (Luke xxiv. 46, 47 ; Acts xiii. 38, 39), for the sake of, and through the blood of, Jesus Christ (Heb. ix. 22 ; Eph. i. 7 ; 1 John ii. 1, 2) ; and this *fully* (Isa. i. 18 ; lv. 7), and *freely* (Luke vii. 42-48 ; 1 John ii. 12). In order to obtain forgiveness we must confess our sins (1 John i. 9 ; Prov. xxviii. 13 ; Psal. xxxii. 5), repent (Acts ii. 38 ; Isa. lv. 7), and believe (Acts xiii. 38, 39).

12. **The resurrection (rising to life again) of the body** (John v. 28, 29 ; Phil. iii. 20, 21 ; 1 Cor. xv. 12-49 ; 2 Tim. i. 10 ; Job. xix. 25, 26).

The Church Catechism Explained. 25

13. And the life everlasting (John xi. 25, 26; Dan. xii. 2, 3; Rom. vi. 22; John iii. 14-16). The possession now of the believer (John xvii. 2, 3); perfected in his eternal happiness and glory in heaven (Matt. xxv. 34, 46; xiii. 43). The unbelieving and wicked shall go into everlasting punishment (Matt. xxv. 46; 2 Thess. i. 9).

Amen. Verily, or truly. Here it means, "So it is" (Deut. xxvii. 15, &c. In this sense we use it in the Communion Service). After a prayer it means "So be it."

Ques. What dost thou chiefly learn in these Articles of thy belief?

Ans. I learn to believe in God the Father, God the Son, and God the Holy Ghost. Here we have the Catholic Doctrine of the Trinity stated that there are three Persons and one God (see Art. i.).

(1) In the Bible we are taught that God who is a spirit (John iv. 24) is One (Deut. vi. 4; Mark xii. 29; 1 Tim. ii. 5; Isa. xlv. 6, 8).

(2) The Three Persons—Father, Son, and Holy Ghost—are clearly distinguished (Matt. iii. 16; John xiv. 16; Rev. i. 4, 5), and their work in man's salvation (Eph. ii. 18; 1 Pet. i. 2; Jude 20, 21).

(3) The Three Persons are spoken of as on an equality, and with equal honour (Matt. xxviii. 19; 2 Cor. xiii. 14).

26 *The Church Catechism Explained.*

(4) The Three Persons are spoken of severally as God.

(a) The Father (1 Cor. viii. 6). This is disputed by none.

(b) The Son (Heb. i. ; Phil. ii. 6 ; Rom. ix. 5 ; Col. ii. 9).

(c) The Holy Ghost (Luke i. 35 ; Matt. xii. 31, 32 ; Acts v. 3, 4 ; 1 Cor. iii. 16, with vi. 19 ; 2 Tim. iii. 16, with 2 Pet. i. 21).

I. In the first part of the Creed, I learn to believe in God the Father who hath made me (Psa. c. 3 ; cxxxix. 14 ; Acts xvii. 28), and preserves me (Matt. x. 29, 30 ; Luke xxi. 18 ; Psa. lxxi. 6) ; who so loved me that He gave His Son to die for me (John iii. 16 ; 1 John iv. 14), and all the world (Gen. i. 1 ; Acts xvii. 24 ; 1 Cor. viii. 6).

II. In the second part of the Creed, I learn to believe in God the Son who hath redeemed me and all mankind (1 Tim. ii. 5, 6).

To "redeem" means to buy off, or buy back, with a price paid as a *ransom*. There is no mention of redemption in the Creed itself, but all that it tells us about the Incarnation and work of Jesus Christ was in order to this. If you look at Levit. xxv. 25, 47, 48, you will see that Redemption was an institution among the Jews, whereby a kinsman or relative of a poor man who had sold himself or his possession might by paying a price recover, in order to give back to the poor

The Church Catechism Explained. 27

man, his liberty or his possession. This institution illustrates the work of Christ for us. Man became poor by the Fall. He sold himself to Satan. He lost eternal life (Gen. ii. 17). He became the servant of sin (Rom. vi. 17), whose wages is death (ver. 23).

The price of his redemption and restoration to life must be the endurance of the curse of God's broken law (Gal. iii. 10), the payment of the penalty incurred by sin (Heb. ix. 22), and the rendering of perfect obedience to the requirements of God's law (Gal. iii. 12 ; Rom. x. 5).

The Son of God, who alone was able to pay such an infinite price, took our nature upon Him and was made man that He might become "of kin" to us, and so have a right to be our Redeemer (was "conceived by the Holy Ghost, born of the Virgin Mary"—Heb. ii. 9-17). Having become our kinsman, He paid our ransom by laying down His life (1 Tim. ii. 6 ; 1 Pet. i. 18, 19) for our sins (Isa. liii. 5, 6 ; 1 Pet. ii. 24 ; Gal. iii. 13), and by rendering perfect obedience to the law of God, "fulfilling all righteousness" (Rom. v. 18, 19 ; 2 Cor. v. 21), obedient even unto death (Phil. ii. 8). ("Suffered under Pontius Pilate, . . . descended into hell.")

Having thus recovered our eternal life, "he rose again" for our justification (Rom. iv. 25), and "ascended into heaven" to present the ransom (Heb. ix. 12) ; "sitteth on the right hand of God the Father"—the evidence of its acceptance (Rom. viii. 34)—ever living to bestow this recovered possession on those who seek and will receive it (Eph. iv. 7, 8 ; Rom. vi. 23), and to complete His work for them in the redemption of their bodies (Rom. viii. 23) ; "shall

28 *The Church Catechism Explained.*

come again to judge the quick and the dead" (Phil. iii. 20, 21; 1 Pet. i. 5; Matt. xxv. 34-46).¹

We are taught that Christ has *redeemed* us, or bought us off, *from* the curse (Gal. iii. 13), sin (Titus ii. 14), Satan (Heb. ii. 14, 15), the world (Gal. i. 4), slavery and its wages, death (Rom. vi. 16-19); that He has redeemed or bought us back *to* God to honour and glorify Him (1 Cor. vi. 19, 20; 2 Cor. v. 14, 15; Rev. v. 9) to liberty (Gal. iv. 5; Col. i. 13, 14; Rom. viii. 21), to holiness (Rom. vi. 22, 23; Titus ii. 14).

He has "redeemed me and *all mankind*" (2 Cor. v. 15; Heb. ii. 9; 1 John ii. 2; 1 Tim. ii. 6), yet only those who enjoy the benefit of that redemption, and are made partakers of it, who believe in Christ (John iii. 14-17; Rom. x. 5-11).

III. In the third part of the Creed I learn to believe in God the Holy Ghost who *sanctifieth* (makes holy) me and all the elect (chosen) people of God.

This is the great design and end of Christ's redeeming work. He has redeemed us to God, that is to holiness.

¹ I am largely indebted to Archdeacon Norris for the working out of this illustration.

The Church Catechism Explained. 29

The Holy Ghost sanctifies (1 Pet. i. 2 ; 2 Thess. ii. 13 ; Rom. xv. 16) "the elect" (1 Pet. i. 2 ; John xv. 16-19 ; Acts xv. 14).

Holiness, without which no man can see God or enter heaven (Heb. xii. 14 ; John iii. 3, 5 ; Rev. xxi. 27 ; 1 Thess. iv. 3), consists in the love of God shed abroad in, and renewing, the heart, leading to obedience in the life. It is conformity to God. How it is produced we may learn from the following passages : John xvi. 14 ; Rom. v. 5 ; 1 John iv. 16, 19 ; 2 Cor. v. 14, 15 ; Phil. ii. 13 ; Gal. v. 22, 23. The great instrument by which the Holy Spirit works, revealing to us the love of God in Christ, is the Holy Scriptures (John xvii. 17 ; 2 Thess. ii. 13). We are taught that this work is now incomplete, and being carried on in the elect. He "sanctifieth," or *is sanctifying* (whereas Christ's work of redemption is finished and complete. He "*hath* redeemed.") (Phil. iii. 12-15 ; 2 Pet. i. 5-9 ; iii. 18). We must always remember that we are not saved *by* holiness but *to* holiness.



THE CHRISTIAN'S RULE OF LIFE.

WHAT WE ARE BOUND TO DO.

OBEDIENCE follows and springs from faith (therefore in the answer to "What is required of persons to be baptised?" it is included in faith). By God's holy will and commandments is meant all the precepts of the Bible, but they are summed up in the Ten Commandments, just as the truths of the Bible are summed up in the Creed.

The Ten Commandments given by God on Mount Sinai are of universal and perpetual obligation (Art. vii.). See our Lord's teaching (Matt. v. 17-21), and that of the apostles (Rom. xiii. 8-11; Eph. vi. 2; Jas. ii. 10, 11).

We cannot, indeed, obey God's law perfectly

(Rom. iii. 9, 10, 19, 20, 23; Gal. iii. 22; 1 John i. 8, 9), and so cannot be justified or saved by our obedience, for Deut. xxvii. 26; Gal. iii. 10, 11; Jas. ii. 10, 11; Rom. x. 5; iii. 20. We are not, therefore, under the law as a covenant of works, to obtain life by our obedience.

The uses of the Law under the Gospel are :

1. To convince of sin—to teach us to know our sinfulness (Rom. iii. 19, 20; vii. 7).
2. To lead to Christ for salvation (Gal. iii. 22–25; Phil. iii. 6–9).
3. To be a rule of life and conduct whereby we may evidence our faith and love (John xiv. 15; Titus ii. 11, 12; 1 Cor. ix. 21).

In interpreting these Commandments, we must remember—

(1) That while they generally tell us what we are *not* to do, they are meant to teach us that we *are* to do the opposite of what they forbid. Thus they are summed up in “Thou *shalt* love,” etc.

(2) That they are to be observed in the *spirit*, and not in the letter only; that is, as applying to the thoughts and desires of the heart which would lead to such acts as they forbid, or which will produce such actions as they command (Matt. v. 21, etc.; Rom. vii. 6).

The Ten Commandments are commonly divided into Two Tables (in allusion to the two tables of stone upon which God wrote

32 *The Church Catechism Explained.*

them), the First, containing four, which teach our duty towards God ; and the Second, containing six, which teach our duty towards our neighbour.

FIRST TABLE.—MY DUTY TOWARDS GOD.

- | | |
|---|--|
| 1. Thou shalt have none other gods but (or before) Me. | 1. My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength. |
| 2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship (serve) them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands of them that love Me, and keep My commandments. | 2. To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him. |
| 3. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh His Name in vain. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; | 3. To honour His holy Name and His word. |
| | 4. And to serve Him truly the days of my life. |

but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

I. THE FIRST COMMANDMENT teaches us the true *object* of worship.

(a) It *forbids* us to have a false God, or more Gods than one; in a word, it prohibits *idolatry*.

Ahab broke this commandment (1 Kings xvi. 31, 32). Heathens break it (Isa. xlv. 12-21; Psal. xcvi. 5; cxv. 4-9).

Can we break it? Yes! See 1 John v. 21. Anything which we love more than God is our idol (Matt. vi. 24; Col. iii. 5; 2 Tim. iii. 2, 4; Phil. iii. 19; Rom. i. 25). Mammon, gold, pleasure, self, appetite, creatures, are the gods of these.

(b) It *commands* us to take the Lord for our God (Psal. xvi. 2), to believe in him, to

34 *The Church Catechism Explained.*

fear him, and to love him with all our heart, and all our mind, and all our soul, and all our strength (Mark xii. 29, 30).

The principle then laid down by this commandment is *singleness of heart in God's service.*

II. THE SECOND COMMANDMENT teaches us the true *method* or manner of worship.

(a) It *forbids* false worship of the true God, or wrong modes of worship.

This commandment Aaron and the Israelites broke (Exod. xxxii. 1-7), and Jeroboam (1 Kings xii. 28-31). In both these cases the calf was intended to be a visible representation of Israel's God (Psa. cvi. 20). God had strictly charged them not to make any representation of Him, nor worship Him under any outward form, because nothing can be like Him (Deut. iv. 15-20; Isa. xl. 18; Acts xvii. 29).

How can *we* break this commandment? (a) By making an image of God in our minds; by unworthy conceptions of the character of God; by thinking that He is what we would have Him, or think He ought to be rather than what He has told us in the Bible He is (Psa. l. 21). (b) By superstition and formality in our worship (Psa. l. 13; John iv. 21, 23, 24; Matt. xv. 8). (c) By allowing any one or any thing to come between our souls and God (Eph. ii. 18; Heb. iv. 15, 16; viii. 11).

(b) It *commands* us to worship God; and to worship Him aright "in spirit and in

truth" (John iv. 23, 24): through Jesus Christ (Eph. ii. 18; Heb. iv. 14-16, x. 19-23); to give him thanks (Psa. l. 14; Eph. v. 20), to call upon him (in prayer) (Jer. xxxiii. 3; Rom. x. 13), to put our whole trust in him (Psa. iv. 5; Jer. xvii. 5-8).

God enforces this commandment (and perhaps the former) by adding that He is a jealous God (Isa. xlii. 8), and visits (punishes) the sins, &c. (Ezek. xviii. 20), while He shows mercy unto thousands (of generations), &c. (Exod. xxxiv. 7), in them (in the case of those who) &c.

The principle of this commandment is *spirituality in worship*.

III. THE THIRD COMMANDMENT (*a*) *forbids* all Profaneness and Irreverence. It says God will not hold him guiltless (that is, will regard him as guilty, and not overlook his sin—Exod. xxxiv. 7), that taketh his name in vain (speaks of it or treats it lightly, thoughtlessly, or irreverently). By the name of God is meant, everything by which He is made known to us or which belongs to Him.

It forbids (1) False swearing or perjury (Levit. xix. 12).

(2) Blasphemy or profane swearing—the use of

36 *The Church Catechism Explained.*

oaths as exclamations or in our talk (Matt. v. 33 ; Jas. v. 12). The use of oaths is not unlawful on some occasions—see Art. xxxix. (Heb. vi. 16).

(3) Needless appeals to God, or light use of solemn words in conversation (Matt v. 34-38).

(4) Thoughtlessly to make or to neglect to pay vows and promises to God such as our Baptismal or Confirmation promises, or vows made in sickness or trouble (Eccles. v. 4, 5 ; Judges xi. 35 ; Psal. l. 14 ; lvi. 12 ; lxvi. 13, 14 ; cxvi. 14).

(5) Irreverence in public worship (Eccles. v. 1, 2), or private prayer (speaking to God without thinking of or meaning what we are saying), or in reading and hearing God's Word.

(6) It *commands* us (1) to honour his holy name (Psal. xxix. 2) ; (2) and his word (Psal. cxxxviii. 2) ; (3) and His house where He "records His name" (Exod. xx. 24 ; 2 Chron. vi. 7 ; Levit. xix. 30 ; Matt. xviii. 20).

The principle of this commandment is *reverence* for God and holy things.

IV. THE FOURTH COMMANDMENT has to do with the *service* of God.

(a) It *commands* us to serve God truly all the days of our lives, by (1) Keeping holy the Sabbath day. The Sabbath was not a Jewish ordinance (Gen. ii. 2, 3 ; Exod. xvi. 23, 30), it was "made for man" (Mark ii. 27).

The Son of man claimed to be its Lord that it

might belong to man (Mark ii. 28). The place it occupies in the Decalogue proves that it was intended to be of general and perpetual obligation.

The change of day to commemorate the resurrection of Jesus Christ, sanctioned, doubtless, by our Lord (John xx. 19, 26), and His apostles (Acts xx. 7 ; 1 Cor. xvi. 2 ; Rev. i. 10), in no way interferes with obedience to this commandment, which only says that after six days of labour the seventh is to be kept holy—that one day in seven is to be dedicated to the special service of God.

(2) By diligence in work on other days, doing whatsoever we do “unto the Lord,” to the glory of God (Rom. xii. 11 ; 2 Thess. iii. 8-13).

(b) It *forbids* all ordinary and secular work on the Sabbath day. Our Lord has taught us how to understand this prohibition, in laying down the general principle (Mark ii. 27). He has taught us that it does not forbid works of *piety*, connected with the worship of God, and due use and improvement of the day (Matt. xii. 5) ; works of *mercy* and kindness to others (Matt. xii. 11, 12) ; works of *necessity*, as preparation of food (Exod. xii. 16 ; Matt. xii. 2-5).

The principle of this commandment is the observance of a weekly rest for religious refreshment.

38 *The Church Catechism Explained.*

SECOND TABLE.—MY DUTY TOWARDS MY
NEIGHBOUR IS TO LOVE HIM AS MYSELF :
AND TO DO TO ALL MEN AS I WOULD
THAT THEY SHOULD DO UNTO ME.

- | | |
|---|--|
| 5. Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee. | 5. To love, honour, and succour my father and mother, to honour and obey the Queen, and all that are put in authority under her : to submit myself to all my governors, teachers, spiritual pastors, and masters : to order myself lowly and reverently to all my betters. |
| 6. Thou shalt do no murder (thou shalt not kill). | 6. To hurt nobody by word or deed ; to bear no malice nor hatred in my heart. |
| 7. Thou shalt not commit adultery. | 7. To keep my body in temperance, soberness, and chastity. |
| 8. Thou shalt not steal. | 8. To be true and just in all my dealing : to keep my hands from picking and stealing. |
| 9. Thou shalt not bear false witness against thy neighbour. | 9. To keep my tongue from evil-speaking, lying, and slandering. |
| 10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his. | 10. Not to covet nor desire other men's goods ; but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me. |

This is often inaccurately spoken of as my duty *to* my neighbour. It is my duty to God in

things which concern my neighbour. Love to him springs from love to God (1 John iv. 20, 21). "Who is my neighbour?" (Luke x. 29, &c.). Every one whom it is in my power to help or to hurt. My duty towards my neighbour is generally to love him as myself (Luke x. 27; Mark xii. 31), and the standard by which I ought to regulate my conduct is to do to all men as I would they should do unto me (Matt. vii. 12).

This means that I must in thought put myself in another's place, and treat him as I would that he should treat me if he were in my place.

Love is the principle of all these six commandments. Love forbids me to do any harm, and prompts me to do all the good I can, to another (Rom. xiii. 8-11; Gal. v. 13, 14).

V. THE FIFTH COMMANDMENT is called "the first commandment with promise" (Eph. vi. 2, 3), because the promise of prosperity and long life is attached to it. It stands first in the second table because our first duty is to our parents and those who have authority given by God over us, and are, therefore, God's representatives and vicegerents (see Levit. xix. 2, 3).

40 *The Church Catechism Explained.*

(a) It *commands* (1) to love, honour, and succour (help, minister to the necessities of) my father and mother (Eph. vi. 1, 2 ; Col. iii. 20 ; 1 Tim. v. 4). Christ's example (Luke ii. 51 ; John xix. 26, 27).

And because parental authority is the type and origin of all authority, and there are others who stand in somewhat the same relation to us as parents, and who have also authority from God over us, it bids us submit to *all in authority*.

(2) To honour and obey the Queen, and all that are put in authority under her ; that is, magistrates or governors (Rom. xiii. 1 ; 1 Pet. ii. 13, 14 ; Titus iii. 1 ; 1 Tim. ii. 1, 2).

(3) To submit myself to all my governors, if I am an apprentice.

(4) Teachers, if I am a scholar.

(5) Masters, if I am a servant (Col. iii. 22 ; Eph. vi. 5, 6).

(6) **Spiritual Pastors**—or shepherds who watch for our souls—ministers of Christ (1 Cor. iv. 1 ; 1 Thess. v. 12, 13 ; Heb. xiii. 17, 18).

(7) To order (conduct, behave) myself lowly and reverently (respectfully) to all my betters. That is, superiors in age (Levit. xix. 32 ; 1 Pet.

v. 5), wisdom, goodness, or station, and rank in life (Rom. xiii. 7). Indeed the Bible bids me (1 Pet. ii. 17).

(b) It *forbids* disobedience, disrespect, forwardness, pertness.

Its principle is *meekness, the temper which makes us lowly and obedient* (Gal. v. 22, 23; Phil. ii. 3; Matt. v. 5; 1 Pet. iii. 4), exemplified in Jesus (Matt. xi. 29).

VI. THE SIXTH COMMANDMENT as explained in the Catechism enjoins upon me to hurt nobody by word nor deed, to bear no malice nor hatred in my heart.

(a) It *forbids* (1) murder, the wilful and unlawful taking away of human life (its sacredness—Gen. ix. 6).

(2) Suicide; or the taking of one's own life, or neglect of the means necessary for its preservation.

(3) Cruelty; hurting another's body by deed; or heart and feelings by word (Matt. v. 22; Job v. 21; Psal. lv. 21; Prov. xii. 18).

(4) Revenge (Rom. xii. 19).

(5) The feelings and tempers out of which cruelty and murder arises: *Anger* (Matt. v. 21, 22); *Hatred* (1 John iii. 15); *Malice*, a spiteful desire to injure another (Eph. iv.

42 *The Church Catechism Explained.*

31; 1 Cor. xiv. 20; Col. iii. 8); *Envy* and *Jealousy* (Gal. v. 20, 21; Jas. iii. 14, 15).

(b) It *commands kindness* and help (Col. iii. 12) even towards an enemy (Matt. v. 43-48); *forgiveness* of injuries (Eph. iv. 32; Col. iii. 13); *compassion* for those who are suffering or in need (1 Pet. iii. 8, 9; 1 John iii. 17); *ministration of relief* to the wants of others (Jas. ii. 15, 16; Rom. xii. 20; Acts ix. 36, 39); *concern* and *provision for the spiritual need of others* (Matt. ix. 36-38; Acts viii. 4, 5).

The principle of this commandment is *kindness*, the manifestation of a Christian temper.

VII. THE SEVENTH COMMANDMENT has first to do with the marriage relationship between man and woman, and then generally with the keeping of the body, and the restraining of its appetites.

(a) It *forbids* (1) all sins against the state or institution and design of marriage.

Adultery, when the persons concerned are married (Heb. xiii. 4).

Fornication, when they are unmarried (1 Cor. vi. 9, 18; Gal. v. 19).

Unlawful marriages (Luke xvi. 18; Matt. xiv. 4).

Polygamy, having more than one wife (Matt. xix. 4, 5).

Unchaste acts and habits and looks (Eph. v. 3-6; Matt. v. 28; Job xxxi. 1); reading improper books, or looking at improper pictures.

Filthy talk (Col. iii. 8; Eph. iv. 29; v. 3, 4).

Immodesty in behaviour or dress (1 Tim. ii. 9; 1 Pet. iii. 2-5).

(2) All impure desires or thoughts (Matt. v. 28).

(3) All sins of excess and sensuality which tend to lead to impurity.

Gluttony, indulgence in eating (Jer. v. 7, 8; Luke xxi. 34).

Drunkenness (1 Pet. iv. 3; 1 Cor. vi. 10).

Idleness (Prov. xix. 15).

(b) It *commands* us to *keep our bodies*—

(1) In *temperance*, or self-restraint (Acts xxiv. 25; Gal. v. 23; 1 Cor. ix. 25-27).

(2) In *sobriety*, moderation in eating and drinking (Rom. xiii. 13, 14; 1 Pet. iv. 2-5; Eph. v. 18).

(3) In *chastity* or purity (Matt. v. 8; 1 Cor. vi. 15; 1 Thess. iv. 3-6; 2 Cor. vii. 1). Example, Joseph (Gen. xxxix. 7-11); in a

44 *The Church Catechism Explained.*

word, to yield our bodies to God, and keep and use them for God, because they are His (1 Cor. vi. 19, 20; Rom. vi. 19; xii. 1).

The principle of this commandment is *purity* in act and thought. "The body is for the Lord" (1 Cor. vi. 13).

VIII. THE EIGHTH COMMANDMENT is connected with my neighbour's property or goods.

(a) It *forbids* (1) **stealing** or robbing—the taking anything which belongs to another—stealing, literally taking by stealth or secretly, while robbery is taking by force and openly (1 Cor. vi. 10; Eph. iv. 28).

(2) **Picking**, or taking little things or parts of things, pilfering—like taking or abstracting something of what we have been sent to buy (Titus ii. 10).

(3) All fraud (Mark x. 19), dishonesty, and cheating.

As by the use of false weights and measures (Levit. xix. 35, 36; Prov. xi. 1); by depreciation or exaggeration of the value of an article we wish to buy or sell (Prov. xx. 14); borrowing money without intending to repay or reasonable expectation of being able to do so (Psa. xxxvii. 21); debt incurred beyond our means to discharge it, with all that follows (Rom. xiii. 8); extortion, or taking advantage of another's necessity

The Church Catechism Explained. 45

(Luke iii. 12-16 ; 1 Cor. vi. 10) ; usury, or charging undue interest on money lent ; forgery, gambling, obtaining by false pretences ; asking or giving unfair wages for work (Luke x. 7 ; Jas. v. 4 ; Mal. iii. 5) ; or not rendering due service for wages ; evading payment of dues or taxes (Rom. xiii. 7).

(b) It *commands honesty*, to be true and just in all my dealings (1 Tim. ii. 2 ; Phil. iv. 8). *Restitution* and satisfaction for things stolen or obtained by dishonest means (Exod. xxii. 1-7 ; Luke xix. 8). *Industry* in an honest calling that we may not be tempted to *dishonesty* (1 Thess. iv. 11, 12 ; 2 Thess. iii. 12). *Generosity*, readiness to give to, instead of taking from, others (Eph. iv. 28 ; Luke xi. 41).

The principle of this commandment is *honesty*.

IX. THE NINTH COMMANDMENT has to do with my neighbour's good name or character. It teaches the government of the tongue with reference to our fellow-men.

(a) It *forbids*—

(1) *Perjury* or bearing false witness in a court of law (Deut. xix. 16-20). Instances of: 1 Kings xxi. 9-14 ; Mark xiv. 56 ; Acts vi. 11-14 ; xxv. 7.

46 *The Church Catechism Explained.*

(2) All unjust and untrue accusations (Luke iii. 14 ; 2 Tim. iii. 3). Instances of: Gen. xxxix. 14 ; 2 Sam. xvi. 1-3 ; xix. 27.

(3) **Evil-speaking**, or speaking ill of another ; unnecessarily spreading reports to his disadvantage (Jas. iv. 11 ; Titus iii. 2 ; Ps. xv. 1, 3 ; Eph. iv. 31) ; “ tale-bearing ” (Levit. xix. 16).

(4) **Slandering**, when evil-speaking is joined with lying (Psa. xv. 3—P.B.V. ; Psa. ci. 5 ; Prov. x. 18).

(5) **Lying**. Saying that we know to be untrue (John viii. 44), not only a great sin against God (Psa. xxxi. 5 ; li. 6 ; Levit. xix. 11 ; Prov. vi. 16, 17, 19 ; xii. 22 ; Rev. xxi. 8, 27 ; xxii. 15) ; but also a sin against our neighbour, because it deceives him and defrauds him of the truth which is his due at our hands (Eph. iv. 25 ; Col. iii. 9).

Equivocation, or using words of doubtful or double meaning ; *Exaggeration*, colouring, or adding to the truth ; and *Prevarication*, or evading the truth, are all forms of lying.

(b) It *commands* us—

(1) Always to speak the truth (Eph. iv. 15 ; Ps. xv. 2 ; Mal. ii. 6).

(2) To keep our promises (Psa. xv. 5—P.B.V.).

(3) To think and speak with kindness of others (1 Cor. xiii. 5-7; Prov. xxxi. 26).

(4) To keep constant watch and guard over our tongues (Psa. xxxiv. 13; xxxix. 1; Jas. i. 26; 1 Pet. iii. 10); and knowing how hard it is to manage the tongue (Jas. iii. 2-9), and how essential it is (Jas. i. 26) we have need constantly and earnestly to pray (Psa. cxli. 3; cxx. 2).

Truthfulness is the principle of this commandment.

X. THE TENTH COMMANDMENT, unlike the rest in the letter, applies not to deeds and words, but to the thoughts and desires of the heart. It therefore gives us a key to the interpretations of all the rest (Rom. vii. 7).

(a) It *forbids* Covetousness. To covet or desire other men's goods. To "covet" means to desire sinfully or unlawfully. We may wish for a thing if our neighbour is willing to sell it and we are able to buy it. We may desire to succeed in business, or to excel and rise in life if we do not do so sinfully, with discontent at our own lot and envy at the lot of others (Luke xii. 15; Hab. ii. 9; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5). Covetousness is the root and source of almost all sins; they

48 *The Church Catechism Explained.*

proceed out of the heart (Matt. xv. 19; 1 Tim. vi. 10—"a root of all kinds of evil," R.V.; Jas. i. 14, 15). Instances:—Achan it led to theft (Josh. vii. 20, 21); Gehazi to lying (2 Kings v. 20, &c.); Judas to betraying Jesus (Matt. xxvi. 15, 16); David to adultery and murder (2 Sam. xi. 2; xii. 9); Ahab (1 Kings xxi. 1-4) it led to break the ninth commandment (vers. 8-14), the sixth (vers. 13-19), and the eighth (ver. 16).

(b) It *enjoins* Contentment, bids us (1) "be content with what we have" (Heb. xiii. 5; 1 Tim. vi. 6-9; Matt. vi. 19, 25-34). Examples:—St. Paul (Phil. iv. 11), the Shunamite (2 Kings iv. 13).

(2) Industry. To learn and labour truly (honestly) to get our own living (1 Thess. iv. 11; 2 Thess. iii. 12).

(3) And to do our duty in that state of life into which it shall please God to call us; in the occupation, situation, calling, or circumstances of prosperity or adversity in which in God's providence we may now or at any time be placed (1 Cor. vii. 20-24).

Contented Industry is the principle of this commandment.



PRAYER: THE CHRISTIAN'S RESOURCE.

HOW WE ARE TO OBTAIN HELP FOR DUTY.

WE have now learned what a Christian's duty is—what our godfathers and godmothers promised in our name at our Baptism, and what we undertake and pledge ourselves to at our Confirmation. If we have thoughtfully and seriously followed what we have been taught, we must have been led to ask, "How can I do this? How dare I undertake it?" We shall have been led to feel our need of God's help—that is, *grace*, and we shall be ready to ask, "Can we obtain that grace? and how? By what means can we get it?" Here, then, it is that the subject of Prayer comes in.

Such is the teaching of the address and question which introduces the Lord's Prayer.

In it we are instructed :

50 *The Church Catechism Explained.*

(1) That we cannot fulfil the duties of the Christian covenant *of ourselves* or by our own wisdom, and goodness, and strength (John xv. 5; 2 Cor. iii. 5; Rom. vii. 18; Gal. v. 17; see Art. x.).

(2) That in order to fulfil them *we need the special* (given for our need) *grace of God* (2 Cor. xii. 9; Phil. iv. 13).

(3) That in order to obtain that grace *we must call for it by prayer* (Matt. vii. 7-12; Jas. i. 5).

What is prayer? Not merely an act of worship, but asking God for what we need and want (Phil. iv. 6).

THE LORD'S PRAYER, which Jesus gave to His disciples in answer to their request, "Lord, teach us to pray" (Luke xi. 1), was intended to be (1) a *Form* of Prayer which we may use, like the prayers in our Prayer Book. "When ye pray, say" (Luke xi. 2). (2) a *Model* or Pattern of Prayer, to teach us how we should pray; what our prayers should be. "*After this manner* therefore pray ye" (Matt. vi. 9). It is as the Pattern Prayer it finds its place in the Catechism.

What desirest thou of God in this prayer?

Ans.—

I. INVOCATION OR ADDRESS.

Our Father, which art in Heaven.

I desire my Lord God our heavenly Father, who is the giver of all goodness,

II. PETITIONS.

- | | |
|--|---|
| 1. Hallowed be thy Name. | 1. To send His grace unto me and to all people : that we may <i>worship</i> Him . . . as we ought to do. |
| 2. Thy kingdom come. | 2. That we may . . . <i>serve</i> Him . . . as we ought to do. |
| 3. Thy will be done in earth, As it is in heaven. | 3. That we may <i>obey</i> Him . . . as we ought to do. |
| 4. Give us this day our daily bread. | 4. And I pray unto God that He will send us all things that be needful both for our souls and bodies. |
| 5. And forgive us our trespasses, As we forgive them that trespass against us. | 5. And that He will be <i>merciful</i> unto us, and <i>forgive</i> us our sins. |
| 6. And lead us not into temptation. | 6. And that it will please Him to save and defend us in all dangers ghostly and bodily. |
| 7. But deliver us from evil. | 7. And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it. |

Amen.

I. INVOCATION. — Our Father (see under “the child of God”). This title inspires confidence in asking (Matt. vii. 9–12 ; Luke xv. 18 ; Matt. vi. 26 ; Psa. ciii. 13).

“Our” reminds us of our brethren (Matt. xxiii. 8), the other children of the same Father, and teaches us that we are not to be selfish in our prayers.

52 *The Church Catechism Explained.*

Which art in heaven. Not in this place or in that only, but everywhere near to us (John iv. 21 ; Acts vii. 48-51 ; xvii. 27, 28). This reminds us how high and great our Father is (Isa. lvii. 15) ; therefore to be approached *with reverence and humility* (Eccles. v. 2 ; Heb. xii. 28) ; although through Christ we may come *boldly* (Heb. iv. 16.) It reminds us also of His power to do all we ask (as "Father" assures us of His willingness) (Psa. ciii. 19 ; xi. 4).

Who is the giver of all goodness—all that is good (Jas. i. 17).

II. PETITIONS—six or seven, according as we unite or separate the two last clauses. These, though so few and brief, sum up all our needs. The first three have to do with the things of God, and therefore come first according to our Lord's teaching (Matt. vi. 33). They are petitions for God's glory ; the rest are for the supply of our wants, and yet we are to ask these chiefly that we may live to God's glory.

1. **Hallowed be Thy name.** The Name of a person sets him before us. The name of God is the revelation of Himself and His character (Exod. iii. 13, 14 ; xxxiv. 5 ; John

xvii. 6 ; xii. 28 ; Psa. viii. 1 (see under 3rd commandment). "Hallowed" means, treated as holy, revered.

(In the fourth commandment "hallowed" means set apart as holy ; commanded it to be kept holy.)

In this petition then we pray that we and all people may feel and show due reverence for God and the things of God,—*may worship Him as we ought to do.*

2. *Thy kingdom come.* The kingdom of God or of heaven means in Scripture—

(a) The Church which Christ established on earth (Matt. xiii. 41, 47 ; Acts i. 3). We ask that this may be enlarged and extended over the whole world (a missionary prayer) (Psa. ii. 8 ; lxxvii. 2 ; Hab. ii. 14).

(b) The reign of Christ in the hearts of His people (Rom. xiv. 17 ; Luke xvii. 21 ; Matt. xiii. 44-47). We pray that this may be established in our hearts.

(c) The reign of Christ in glory when He comes again (Luke xix. 15 ; Rev. xi. 15 ; xii. 10). We pray that this may be hastened ("hasten thy kingdom," Burial Ser.) (Rev. xxii. 20).

If we desire this, we shall be ready to work

54 *The Church Catechism Explained.*

for its accomplishment, by endeavouring to spread the gospel tidings, and to bring others into the Church of Christ, and unto obedience to Him : therefore in this petition we ask for grace to serve God as we ought to do.

3. **Thy will be done.** God's will is generally that we should be saved (Tim. ii. 4), and holy (1 Thess. iv. 3). It is revealed in His Word (2 Tim. iii. 16 ; Rom. xii. 2), and summed up for us as a rule of life in the Ten Commandments, God's will is done (*a*) by obedience to His commandments. In earth as it is in heaven : by the holy angels ; willingly, constantly, perfectly (Psa. ciii. 20, 21 ; Rev. vii. 15).

(*b*) There is a way in which God's will may be done on earth as it is not done in heaven. The way of *submission* to suffering which God appoints for us (Luke xxii. 42 ; Acts xxi. 14).

The will of God was the rule of the perfect life of our Lord (John vi. 38 ; iv. 34). In this petition we pray that God's will may be the rule of *our* lives,—that we may obey Him as we ought to do. (See Collect for First Sunday after Epiphany.)

4. **Give us this day our daily bread.** Fir

petition for our own and others' needs—for provision.

(1) For our *bodies*. “Bread”—that is, sustenance, food, shelter, clothing, all things that be needful (Gen. iii. 19; xxviii. 20; Luke xv. 17; 1 Tim. vi. 8).

Our food is God's gift, because (a) His “creature,” that is, His making (1 Tim. iv. 3-6; so in the Com. Ser.: “Grant that we receiving these thy *creatures* of bread and wine;” Psa. civ. 15; cxlv. 15, 16; lxxv. 9, &c.); (b) and though we or our parents work to obtain it, it is God who gives us and them ability to work (Prov. x. 22); (c) and God's blessing alone makes our food to nourish us. We ask only bread, not luxuries, food convenient for us (Prov. xxx. 8). This petition teaches us to be moderate in our desires, and contented with what we have.

“*This day* our *daily* bread,” only for to-day, “day by day” (Luke xi. 3; Matt. vi. 34)—a lesson of faith and trust (so God fed the Israelites—Exod. xvi. 4, 17-27).

(2) For our *souls* (Deut. viii. 3). This we should chiefly desire (John vi. 27). Jesus Christ is the bread of life that feeds the soul, gives and sustains its life (John vi. 35, 53, 34), by the operation of the Holy Spirit (Luke xi. 13). So the Word of God which reveals Christ is made food to our souls (Matt. iv. 4;

56 *The Church Catechism Explained.*

1 Pet. ii. 2 ; Psa. xix. 7, 8 ; 2 Tim. iii. 16, 17 ; Job xxiii. 12). It is by *faith* we feed upon Christ (John vi. 35) ; as in the Lord's Supper. (See Collect for Eighth Sunday after Trinity.)

5. **And forgive us our trespasses.** Sins are here called "trespasses" (taken from Matt. vi. 14). "Trespass" (passing, or stepping across) means going over the line which marks the right way, the way of God's commandments (Psa. cxix. 9, 10, 27, 32), the narrow way (Matt. vii. 14), and treading on forbidden ground ; "going astray." "Transgression" means very much the same (see Psa. cxix. 176 ; Isa. liii. 6 ; and parables in Luke xv.). In Matt. vi. 12 we read, "forgive us our *debts*." Debt is what we owe, what is *due* from us, to God. We owe to Him obedience, and when we do not pay it we incur a debt of punishment, or satisfaction to God's justice—eternal death (Rom. vi. 23 ; Ezek. xviii. 4). Sins are compared to debts in Luke vii. 41 ; Matt. xviii. 23, &c.

We pray God not to remember our sins against us, to put them away and blot them out ; not to exact the penalty or demand from us the debt, but to restore to us His

favour and cleanse us from our sin (see *Psa. li.*). And this God promises in the gospel to do for Jesus Christ's sake. (See on "the forgiveness of sins" in the Creed.)

As we forgive them that trespass against us. In *Luke xi. 4* it is "for we also forgive every one that is indebted to us." We do not ask God to forgive us on the ground of our forgiveness of others, but, in asking forgiveness at God's hand, express our readiness to forgive (see *Mark xi. 25*; *Matt. v. 23, 24*). God's mercy in forgiving us is to be the motive and the measure of our forgiveness of others (*Eph. iv. 32*; *Col. iii. 13*; *Luke vi. 36*; *Matt. xviii. 21, &c.*). This is therefore the condition on which God forgives us (*Matt. vi. 14, 15*; *xviii. 35*; *Luke vi. 37*; *Jas. ii. 13*).

If, then, we do not possess and cherish a forgiving disposition, we ask God, when we use this petition, *not* to forgive us.

Examples of forgiveness of others: *Luke xxiii. 34*; *Acts vii. 60*; *2 Tim. iv. 16*.

6. And lead us not into temptation. "Temptation" means trial to prove us and show what we are (*Deut. viii. 2*). Satan, "the Tempter" (*Matt. iv. 1-3*), tempts us by try-

58 *The Church Catechism Explained.*

ing to lead us to sin. In this sense God never tempts us (Jas. i. 13, 14). In the sense of bringing us into circumstances which will call forth and manifest our character God does tempt, as He did Abraham (Gen. xxii. 1, 12; 2 Chron. xxxii. 31), and sometimes permits Satan to tempt us for this purpose (2 Cor. xii. 7, 9; Job i. 12, ii. 6; Matt. iv. 1).

When we pray, then, "lead us not into temptation," we ask God not to suffer Satan to entice us into sin, but to strengthen us to resist him; to enable us to endure temptation (Jas. i. 12), and not to put our faith to too severe a test. We ask Him to defend us *in*, not *from* (Jas. i. 2, 3), all ghostly (spiritual) dangers, all that might hurt the soul. And this is promised (2 Pet. ii. 9; 1 Cor. x. 13; Heb. ii. 18).

We also pray that God will save and defend us in all bodily dangers, protect us from accident and sickness, and all that may hurt the body (Psa. ciii. 3, 4; xci., cxxi.). (See Collects for Second Sunday in Lent and for Third Sunday after Epiphany.)

7. But deliver us from evil. Many things which we may think evil, such as losses, dis-

appointments, or sickness, may be really good for us (Psa. cxix. 71); and things which we think good might be evil for us. We know, however, that *sin* is always evil, and therefore in this petition we ask God that He will keep us from all sin and wickedness, and from our ghostly enemy, the great spiritual adversary of our souls, who is the author of all sin, and from everlasting death, the fruit and punishment of sin.

Amen. And this I trust He will do of His mercy and goodness through Jesus Christ—in whose name, *since His Ascension* into heaven as our Mediator and Intercessor, all prayer must be offered (John xiv. 12, 13; xvi. 23; 1 Tim. ii. 5; Heb. iv. 15, 16). And therefore I say, **Amen**, that is, **So be it**; or, **so may it be**! (Rev. xxii. 20; Psa. lxxii. 19; cvi. 48).





THE SACRAMENTS.

HOW WE ARE TO RECEIVE GRACE.

THE ordinances, or channels, through which God generally sends us help in answer to our calling upon Him are called "the means of grace" (General Thanksgiving), because through, or by means of, them "grace" comes to us. Just as when we want water we go to the tap at the end of the pipe which brings it from the cistern, or let down a bucket into a well to draw the water up out of it, so do we in these ways, and through the channels which God has appointed, look to receive the supply of God's grace. But we must always remember that the grace is not *in* them, though it comes *through* them. We must seek it from God by faith, while v



use them. God's Holy Spirit alone can make them bring blessings to us.

There are two "means of grace" which have a distinctive character and a special importance, and which are called "Sacraments."

1. Christ has **ordained**, or appointed, in His Church **two Sacraments**, and **two only** (see Art. xxv.), **as** (or, to be) **generally** (that is, in the old sense of the word, for men *in general*, for all) **necessary to salvation**. "Where they may be had" (Exhortation in Adult Baptism). We dare not limit God to the use of any means, as if He could not save without them, though He is pleased usually to employ them; but *we* must not look for salvation if we wilfully neglect them.

These are **Baptism and the Supper of the Lord**.

There were two similar ordinances in the Jewish Church—Circumcision (Gen. xvii. 9, 10) and the Pass-over (Exod. xii. 26, 27).

2. A **Sacrament**—from a Latin word which may mean any sacred thing, but came to be used for a sacred oath, the oath of allegiance taken by a Roman soldier—is thus defined:

(a) **An outward and visible sign** [something which we can see, and which represents

62 *The Church Catechism Explained.*

something which we cannot see, as in the sacraments, water, and bread and wine.]

This is also called "the outward element" (Nowell's Cat.), and "the matter" (Private Baptism).

(*b*) **Of an inward and spiritual grace** [or gift of God to our souls—which we cannot see—through the influence of the Holy Spirit upon them, as in the Sacraments, "the Washing of Regeneration," and "the Body and Blood of Christ," to strengthen and refresh the soul.]

(*c*) **Given unto us** [It is the sign which is given. There ought to be a comma after the word *grace*.¹ It is only when used as ordained by Christ, and because "given" to us for this purpose, that water, and bread and wine, become sacraments.]

(*d*) **Ordained by Christ Himself.** Christ instituted, appointed, commanded Baptism just before He ascended into heaven (Matt. xxviii. 18, 19; Mark xvi. 15, 16). He instituted the Lord's Supper (1 Cor. xi. 23–26).

(*e*) **As a means** (medium or channel) **whereby we receive the same** (grace). Sacraments

¹ The sealed copies of the Prayer Book have the comma after *grace*. The Latin versions prove that "given" belongs, equally with "ordained," to sign, not *grace*.

are not only signs, but also *means* of grace. They convey the grace which they represent to those who use them aright. By them God "doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him" (Acts xxv.).

The Brazen Serpent was a means of healing to the Israelites (Numb. xxi. 8). Washing in Jordan was a means of cleansing to Naaman (2 Kings v. 10). God healed them, and could have done this without their use; but He was pleased to appoint them as the way of obtaining healing, and so they became necessary.

(f) **And a pledge to assure us thereof** (of it; that is, of receiving the grace). A pledge is something given as a security that a promise or engagement will be kept.

Thus the rainbow was given as a pledge (Gen. ix. 12-17). See also instances in Gideon's fleece (Judg. vi. 36-40), and the sun-dial of Ahaz (2 Kings xx. 8-11).

The Sacraments are tokens of God's goodwill towards us, "pledges of His love" and willingness to give us His promised grace. By them the truth of His promises is "more certainly confirmed in our hearts." Now we can understand the answer of the Catechism. A sacrament is an outward and visible sign of

64 *The Church Catechism Explained.*

(representing) an inward and spiritual grace (which sign is) given unto us (and this outward and visible sign, so given, was) ordained by Christ Himself as (to be) a means whereby (by which) we receive the same (inward and spiritual grace) and a pledge to assure us thereof (of our receiving that grace).

A sacrament is an outward testifying of God's goodwill and bountifulness towards us through Christ, by a visible sign representing an invisible and spiritual grace, by which the promises of God touching forgiveness of sins, and eternal salvation given through Christ are, as it were, sealed, and the truth of them is more certainly confirmed in our hearts (Nowell's Cat.). See also Art. xxv.

3. The parts in a Sacrament, then, are two: the outward visible sign, and the inward spiritual grace. "The outward element or creature being a visible sign, and the invisible grace" (Nowell's Cat.). These are *always to be distinguished.*





BAPTISM.

AT the beginning of the Catechism Baptism is regarded in its personal aspect as “a sign of profession and mark of difference” (Art. xxvii.), as the appointed mode of entrance into the Christian covenant, or into the Church. Here it is treated of as a means of grace.

1. The outward visible sign or form in Baptism is water, wherein (in which) the person is baptized *in the name of the Father, and of the Son, and of the Holy Ghost.*

To baptize means to apply water to a person, to wash him with water, either by dipping him under it, or by pouring or sprinkling it upon him (Acts x. 47; John iii. 5).

This is done “In the name of,” etc., rather

66 *The Church Catechism Explained.*

“into” the name of (not names—indicating the unity of the Three Persons) according to our Lord’s direction (Matt. xxviii. 19). This form of words expresses the relationship to the Three Persons into which we are admitted in baptism; and our belief in, and reliance upon, them for salvation (Eph. ii. 18).

2. The inward and spiritual grace in Baptism is **A death unto sin, and a new birth unto righteousness.** The application of water represents the washing away of sin. As water makes clean, and “puts away the filth of the flesh” (1 Pet. iii. 21), so is the soul washed from sin by the blood of Jesus, and “the renewing of the Holy Ghost” (Titus iii. 5). Hence the forgiveness of sin is spoken of as “washing” (Psa. li. 2, 7; Ezek. xxxvi. 25; 1 Cor. vi. 11; Rev. i. 5), and ceasing from or forsaking sin is also spoken of as washing one’s self (Isa. i. 16; Jer. iv. 14; Psa. xxvi. 6).

Baptism is, therefore, spoken of as “a washing away of sin” (Acts xxii. 16; Heb. x. 22), “the washing of regeneration” (Titus iii. 5), because in it water has been “sanctified to the mystical (or symbolical) wash-

The Church Catechism Explained. 67

ing away of sin." Thus it represents a death unto sin and a new birth unto righteousness. This death unto sin implies release from its *guilt* through remission (Acts ii. 38), and release from its *power and dominion* (Rom. vi. 6 22).

"Baptism doth represent unto us our profession (as Christians), which is to follow the example of our Saviour Christ, and to be made like unto Him ; that, as He died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness ; continually mortifying (or putting to death) all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living" (Bapt. Ser.)

Baptism by immersion is a lively figure of this. When the person baptized is buried under the water and disappears out of sight, his death and burial with Christ to sin is represented ; and when he comes up out of it, his rising again with Christ to new life is signified (see Rom. vi. 4-6, 11 ; Col. ii. 12).

"The effect of baptism is yet more plainly shown" (Nowell's Cat.) in the explanation which follows : for being by nature born in sin (with a sinful and corrupt nature inherited from our parents) (Rom. v. 12, margin and R. V. ; Job xiv. 1-4 ; Psal. li. 5) ; and the children of wrath, that is, deserving only and liable to God's anger or holy hatred of sin

68 The Church Catechism Explained.

(Eph. ii. 3; Rom. i. 18; viii. 7, 8. See Art. ix.), we are hereby (by baptism in sign and pledge; by the inward and spiritual grace in reality and enjoyment) made the children of grace, admitted into a state of favour with God, a "state of salvation" in which we are made members of Christ, children of God, and inheritors of the kingdom of heaven—all through the undeserved grace or gift of God (Titus iii. 5; Eph. ii. 4-10).

"Where by nature we are the children of wrath, and none of God's household, we are by baptism received into the Church, and assured that we are now the children of God, and joined and grafted into the body of Christ, and become His members, and do grow into one body with Him" (Nowell's Cat.). (See Art. xxvii.)

3. "What is required of persons to be baptized?" What must they have in order that baptism may be really a means of grace to them? for "in such *only* as worthily receive the same they (Sacraments) have wholesome effect or operation" (Art. xxv).

(1) Repentance whereby they forsake (Acts ii. 38; Luke xxiv. 46, 47). The same as Renunciation of the world, flesh, and the devil. (See Part I.)

(2) And Faith, whereby they steadfastly (firmly and perseveringly) believe the promises of God made to them in that Sacrament.

These are the forgiveness of sins, and the gift of the Holy Spirit (Acts ii. 38). That this means the same as believing all the Articles of the Christian Faith is shown at pp. 14, 15. The reason why obedience is not mentioned here is because obedience is implied in true faith, which is manifested by obedience, and always leads to it. See this illustrated in the case of Abraham (Jas. ii. 14-25). "Good works are the *fruits* of faith and *follow after* justification, &c." (Art. xii.)

4. INFANT BAPTISM.—If, then, Repentance and Faith are requisite, "Why are infants baptized, when by reason of their tender (young and helpless, Gen. xxxiii. 13) age they cannot perform them (*i.e.*, Repentance and Faith)? *Ans.* Because they (the infants) promise them both (Repentance and Faith) by their Sureties (godparents); which promise (made in their name, of Repentance and Faith) when they come to age ('the years of discretion,' Preface to Order of Confirmation), themselves (the baptized infants) are bound to perform."

"*They* promise." It is the infants who make the promises *by* their sureties, who

70 *The Church Catechism Explained.*

speak in their name. (“Wilt *thou* be baptized, etc?” “That is *my* desire.”) The sureties do not undertake to do these things for the child; but only to see that he is taught to know what he has promised by them. And this he is called upon to promise himself to perform, in his Confirmation, which is the fitting complement of Infant Baptism, and the prescribed mode of admission to the privilege of participation in the other Sacrament—the Lord’s Supper.





THE LORD'S SUPPER.

I. THE sacrament of the Lord's Supper (so called because instituted at an evening meal) was "ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby" (by it).

II. "The outward part or sign of the Lord's Supper" is "Bread and wine which the Lord hath commanded to be received." Bread and wine, the ordinary food of the Jews (Psa. civ. 14, 15; Gen. xiv. 18; Judges xix. 19; Neh. v. 15; Luke vii. 33) are types of the necessary food of the soul.

III. The inward part or thing signified is the Body and Blood of Christ which are verily (truly) and indeed (really) taken and received by the faithful (those who have faith) in the Lord's Supper (Matt. xxvi. 26, 28; 1 Cor. x.

72 *The Church Catechism Explained.*

16). Christ said, when He gave the bread, "This *is* my body," and when He gave the cup (of wine), "This *is* my blood." He meant by *is*, "represents," "is an outward and visible sign of." This use of "is, &c." is common in the Bible (see Gen. xli. 26, 27; John x. 7; 1 Cor. x. 4, 17).

IV. The benefits whereof (of which) we are partakers, thereby (by this sacrament) are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are (strengthened and refreshed) by the Bread and Wine.

I. The institution and "order" (Nowell) of the Lord's Supper is given to us in Matt. xxvi. 26, &c. ; Mark xiv. 22, &c. ; Luke xxii. 19, &c., and in 1 Cor. xi. 23, &c. It was intended to be continual, of perpetual obligation and constant use.

"That as in baptism we are born again, so with the Lord's Supper we may always be fed and sustained to spiritual and everlasting life. And therefore it is enough to be once baptized, as to be once born ; but as we need oft to be fed, so is the Lord's Supper oft to be received" (Nowell's Cat.).

II. The Design of the Lord's Supper. (1)
A commemoration of the death of Christ, "to

The Church Catechism Explained. 73

the end that we should always remember *Him*." "This do in remembrance of me" (Luke xxii. 19), and especially His *Death* (1 Cor. xi. 26). "This is my body which is *given* or 'broken'" (1 Cor. xi. 24) "for you." "My blood which is *shed* for you" (Luke xxii. 19, 20). The breaking of the bread and the pouring out of the wine represent this.

Hence we learn the unspeakable importance of the death of Jesus, since it is that death which He would have us specially remember, because this is the great proof of His love to us, "His exceeding great love in thus dying for us" (John xv. 13; Rom. v. 8; Gal. ii. 20; 1 John iv. 9, 10), and still more because His death is the means by which our eternal life was procured (John vi. 35). This is meant when it is said that His death was a sacrifice, the sacrifice of the death of Christ, that His body was broken *for us*, and His blood shed *for us*. Sacrifice means "an offering for sin, to obtain forgiveness of sin, "to take away sin." The death of Christ was not only the death of a good man, or of a martyr (who dies to attest the truth of His teaching); it was the death of one who "bare our sins in His own body on the tree" (1 Pet. ii. 24), and "gave His life a ransom for many" (Matt. xx. 28). See Isa. liii. 6, 8, 10, 11, 12; Heb. ix. 26-28; x. 12-14; 1 John ii. 2.

And of the benefits (advantages) which we receive thereby (by it, by the sacrifice of the death of Christ). These are *Forgiveness*

74 *The Church Catechism Explained.*

(Eph. i. 7); *Justification* (Rom. v. 9); *Reconciliation* (Eph. ii. 13); *Adoption* (Gal. iv. 4, 5); *Holiness* (Heb. x. 10; Gal. vi. 14); *Peace and Purity of Conscience* (Heb. ix. 14); *Eternal life* (Heb. ix. 15). All through the blood or death of Christ.

(2) A sign or token of the way in which we receive these benefits and have our spiritual life sustained. Bread and wine are the food of man's body. These represent the food of the soul—the Body and Blood of Christ—which He spake of as meat and drink, "the Bread of Life," "the Bread of God" (John vi. 33, 48, 51, 55). The benefits we receive by feeding upon Bread and Wine are the strengthening and refreshing of the body (Psa. civ. 15). The benefits which we receive from feeding upon the Body and Blood of Christ are the strengthening (Phil. iv. 13) and refreshing (Matt. xi. 28, "I will refresh you," P.B.V.) of our souls. These need strengthening to enable them to resist temptation and persevere in duty; and refreshing under distress because of sin, discouragements, trials, and afflictions.

But what is meant by "the Body and Blood of Christ?" These words represent

to us the Incarnation of the Son of God by which He "was made flesh," "partook of flesh and blood" (Heb. ii. 14), and became man with a human body; and His Passion and Death, by which that Body was broken, and that Blood shed "for us men and for our salvation." The offer, then, and giving of the Body and Blood of Christ is the offer and giving of Himself and of all that, by His Incarnation, His Life, His Death, His Resurrection, and His Ascension, He has wrought for us.

And what is meant by "*feeding* upon Christ"? Believing on Him. Receiving the benefits of His Death into our hearts by faith. His own words teach us this (John vi. 35, 51, 54, where "coming to" and "believing on" Him, evidently mean the same as "eating His flesh" and "drinking His Blood").

So our Church teaches: "The body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner. And the *mean whereby the Body of Christ is received and eaten in the Supper is faith*" (Art. xxviii.).

See her plain teaching as to what is necessary in order to eating and drinking the Body

76 *The Church Catechism Explained.*

and Blood of Christ profitably, in the rubric after the Communion of the Sick. (Compare it with Art. xxix.).

Therefore, the Lord hath commanded the Bread and Wine to be received, because as we must *eat* bread and *drink* wine in order that they may feed our bodies, so must we feed on Christ in our hearts by faith, in order that our souls may be strengthened and refreshed. We must "take and eat" (See Art. xxviii. last clause).

(3) The Lord's Supper is also a means by which we do this. The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper. St. Paul says, "The cup of blessing which we bless is it not the communion (or partaking) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ (1 Cor. x. 16). But this, as we have seen, is "only after an heavenly and spiritual manner." See what Jesus said to the Jews when they asked, "How can this man give us His flesh to eat?" (John vi. 63.) Bread and wine, or flesh and blood, cannot feed the soul. The soul, like the body, has own food, its own appetite for it, and its own *way of receiving* and digesting it.

(4) The Lord's Supper is also "a sign of the love that Christians ought to have among themselves one to another" (Art. xxviii.) (1 Cor. x. 17). Immediately after its institution, and while still at the table, our Lord gave His disciples the "new commandment" (John xiii. 34, 35), thus associating love to one another with remembrance of Himself.

The Homily (2nd part, concerning the Sacrament) calls it "the mystery of peace," and "the Sacrament of Christian Society, whereby we understand what sincere love ought to be betwixt the true communicants."

III. What is required of them who come to the Lord's Supper? What constitutes fitness for it? Who are worthy receivers of it? To whom is it really a means of grace?

Self-examination; to examine themselves (1 Cor. xi. 28; 2 Cor. xiii. 5; 1 John iii. 20, 21; Lam. iii. 40), not as a formal exercise, but as a means of preparation, to ascertain their fitness ("whether we be true members of Christ," Nowell's Cat.), to call forth a sense of need, and so of value of Christ and His salvation, to give them, as it were, an appetite for that heavenly food. In doing this we "judge ourselves that we be not

78 *The Church Catechism Explained.*

judged of the Lord" (1 Cor. xi. 31). The rule or standard by which we are to judge ourselves is God's Word, and especially the Ten Commandments. "Examine your lives and conversations by the rule of God's commandments" (Com. Ser.).

To this end we must inquire whether we have—

(1) *True Repentance.* Whether they repent truly of their former sins, steadfastly purposing to lead a new life. True repentance is a change of heart and mind as to sin. It is not merely sorrow for sin, but it is "godly sorrow," or sorrow towards God (2 Cor. vii. 9, 10)—sorrow for having offended God (Psa. li. 3, 4). It leads us to turn to God for forgiveness, and to "forsake sin," to "intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways." Unless we know our sins, we shall not feel our need of Christ's death as a sacrifice for sin: unless we are sorry for our sins we shall not want forgiveness; and unless we hate them we shall not wish to be saved from them.

(2) *Lively Faith.* Have a lively (living and so bearing fruit) faith in God's mercy through

Christ. "A full trust in God's mercy," a sure persuasion that for the sake of the meritorious cross and passion of His dear Son "He is faithful and just to forgive us our sins" (1 John i. 9); and a reliance on that mercy *alone* for forgiveness, and not on any goodness or merit of our own. Unless I believe that God gave His Son to die for me, and that Jesus Christ "loved me and gave Himself for me," the Lord's Supper can give no strength or comfort to me.

Such faith will be attended by **thankful remembrance of His death**, as the means whereby God's mercy can alone be extended to us (Col. i. 12-15; Rev. v. 12).

It is because it is "a sacrifice of praise and thanksgiving" that the Lord's Supper is sometimes called the "Eucharist," or giving thanks. True thankfulness will be shown by our "submitting ourselves wholly to God's holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life" (Com. Ser.).

(3) *Charity.* And be in charity with all men. Charity (1 Cor. xiii.) means Christian love, which is the fruit of faith (Gal. v. 6) and the fulfilling of the law of our duty towards

80 *The Church Catechism Explained.*

our neighbour (Rom. xiii. 8-11). We cannot be true disciples of Christ, or meet partakers of His supper if we do not possess this love (John xiii. 35 ; 1 John iii. 23 ; iv. 20, 21), of which, as we have seen (page 77), the Lord's Supper is a sign ; while the "new commandment" was given at its institution.

"We shall know whether we be true members of Christ, and come rightly to the Lord's Supper, if seeing in the Lord's Supper is contained a token of friendship and love among men, we bear brotherly love to our neighbours, that is, to all men, without any evil will or hatred" (Nowell's Cat.).







